



Daf In Review – Weekly Chazarah

Maseches Succah, Daf נב – Daf נו

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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B'MOTZEI YOM TOV...

- **Q:** What is the “great thing” that they instituted? **A: R' Elazar** said, they instituted that the women should stand above the Ezras Nashim on balconies and the men should be on the ground, so that they should not mingle.
 - A Braisa says, initially the men would be outside the Ezras Nashim and the women would be inside. That led to inappropriate behavior, so they reversed the setup. It still led to such behavior, so they instituted that the women should be above, on balconies.
 - **Q:** A pasuk says that the Beis Hamikdash must be built as told by Hashem to Dovid. How were balconies allowed to be added? **A: Rav** said, a pasuk says that when Moshiach comes and the war of Gog U'Magog takes place, there will be eulogies, at which the men and women will be seated separately. The **Chachomim** felt, if at the time of a eulogy, when there is no desire for aveiros, the men and women are to be kept separately, certainly at a time of simcha, when the desire is strong, they must be separated.
 - **Q:** For whom is the eulogy discussed in the pasuk? **A: R' Dosa** and the **Rabanan** argue: one says it is for Moshiach ben Yosef who will die in the war, and one says it is for the Yetzer Horah, who will be killed at that time.
 - **Q:** Why would there be sadness and eulogies for the killing of the Yetzer Horah? **A: R' Yehuda** said, the tzaddikim will cry as they remember the battles they had to overcome with the Yetzer Horah, and how they were successful. The resha'im will cry, because they will realize that they could have easily won against the Yetzer Horah, but did not.
 - **R' Assi** said, initially the Yetzer Horah appears as a spider thread, and at the end it appears as thick as the rope used to tie a wagon.
 - A Braisa says, Hashem will say to Moshiach ben Dovid, ask me for anything and I will give it to you. Moshiach ben Dovid will see that Moshiach ben Yosef died, and he will therefore ask for long life. Hashem will respond that Dovid had already asked for that on behalf of Moshiach ben Dovid, and that request has been granted.
 - **R' Avira** darshened pesukim to show that the Yetzer Horah is referred to in 7 different ways: Hashem referred to it as “rah” (evil); Moshe referred to it as “areil” (uncircumcised); Dovid called it “tamei”; Shlomo called it “the enemy”; Yeshaya called it a “mich'shol” (a stumbling block); Yechezkel called it “a stone”; Yoel called it “the hidden one”.
 - A Braisa says, the pasuk says “I will move the hidden one away from you”. This refers to the Yetzer Horah that is hidden in a person's heart. The pasuk continues, that Hashem says He will move him to an uninhabited land where it has no one to start up with. The pasuk continues that it looks at the “first sea” and then the “second sea”, referring to how it destroyed the first and second Beis Hamikdash and killed many tzaddikim. The pasuk then says that its worst characteristic is when it leaves the goyim alone and comes to incite Yidden to sin.
 - **Abaye** darshened a pasuk to show that the Yetzer Horah starts up with the Talmidei Chachomim more than others. We find that **Abaye** was once depressed when he felt that he would have sinned in a set of circumstances that he saw another man did not sin. An elder man came and told him, the greater the man the greater he is incited by the Yetzer Horah.
 - **R' Yitzchak** said based on a pasuk, a person's yetzer horah grows stronger every day. **Reish Lakish** said, it grows stronger and wants to kill the person. It is only with the help of Hashem that man can withstand the Yetzer Horah.

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- In the yeshiva of **R' Yishmael** they taught, if the Yetzer Horah comes to a person, he should drag him to the Beis Medrash. If he does so, if the Yetzer Horah is like stone, it will dissolve. If it is like metal, it will be smashed.
- **R' Shmuel bar Nachmeini in the name of R' Yonason** said, the yetzer horah incites one to sin in this world and is there to bear witness in the next world.
- **R' Huna** noted that one pasuk suggests that the Yetzer Horah is an external influence and another pasuk suggests that it is within a person. He explains, initially it is an external influence, and ultimately it becomes part of the person.
- **Rava** said, in the pesukim the Yetzer Horah is at first referred to as a traveler, then as a guest, then as a man.
- **R' Yochanan** said, if a person over indulges in tashmish, he ultimately becomes weak in old age. If he doesn't over indulge, he remains healthy.
- **R' Chana bar Acha** said based on pesukim, there are 4 things that Hashem "regrets" having created: galus, the Kasdim, the Yishmaelim, and the Yetzer Horah. **R' Yochanan** added, it is Hashem's "taking responsibility" for causing sin (by having created the Yetzer Horah) that allows us to get favorable judgment.
- A pasuk says, "Hashem showed me 4 craftsmen". **R' Chana bar Bizna in the name of R' Shimon Chasida** said, the 4 referred to are Moshiach ben Dovid and Moshiach ben Yosef (who will build the Beis Hamikdash), Eliyahu (who built the Mizbe'ach on Har Karmel), and Shem the son of Noach (who built the "teivah").
- A pasuk mentions that 7 shepherds and 8 princes will save the Yidden. The 7 are Dovid in the middle, Adam, Sheis and Mesushelach to his right, and Avrohom, Yaakov, and Moshe to his left. The 8 princes are Yishai, Shaul, Shmuel, Amus, Tzefanya, Tzidkiya, Moshiach, and Eliyahu.

ARBA'AH SULAMOS...

- A Braisa says, the menorahs were 50 amos high.

V'ARBA'AH YELADIM SHEL PIRCHEI KEHUNAH...

- **Q:** Was the 120 lug for all 4 menorahs together or for each menorah? **A:** A Braisa says, they would carry pitchers of 30 lug, for a total of 120 lug for all 4 menorahs.
- A Braisa says, the carrying of this oil to the height of the menorahs was a physical feat that was more difficult than what the son of Marsa bas Baisos was able to accomplish. He would be able to carry both thighs of a large ox up the ramp on his own, while walking slowly.
 - **Q:** Why was carrying the oil a greater feat? The oil was lighter than the thighs!? **A:** The son of Marsa bas Baisos only walked up a ramp that had a small slope. The Kohanim carrying the oil had to climb a ladder while doing so.

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V'LO HAYA CHATZER B'YERUSHALAYIM

- A Braisa says, the light was so bright that a woman could actually sort grain using that light.

CHASSIDIM V'ANSHEI MA'ASEH...

- A Braisa says, the righteous people would say "Our young years are fortunate not to embarrass our older years" (that we didn't commit aveiros in the young years that embarrass us later in life). The ones who had committed aveiros but then did teshuva would say, "We are lucky that our older years have brought forgiveness for our younger years". They would both then say, "Lucky is the one who never sinned, and if one has sinned, let him do teshuva and get a kapparah".
- A Braisa says, when **Hillel** the Elder would rejoice at Simchas Beis Hasho'eiva he would say, "If I am here, all are here. If I am not here, who is here?"
 - He would also say, "My feet take me to the place that I love to be. (Hashem says) If you will come to My house, I will come to yours."

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- He once saw a skull floating in the water. He said to it, “You were drowned because you drowned others. The ones who drowned you will be drowned as well”.
- **R’ Yochanan** said, a person’s feet take him to where he is destined to die.
 - The Gemara shows this from a ma’aseh where Shlomo heard that the Malach Hamaves was trying to kill two people. Shlomo sent them to Luz (a city whose inhabitants do not die). The Malach Hamaves caught them at the gateway to the city and killed them there. He told Shlomo, I was told to kill them there. Had they not gone there I couldn’t kill them. You sent them there and allowed me to kill them. Shlomo said based on this, a person’s feet take him to where he is destined to die.
- A Braisa says, **R’ Shimon ben Gamliel** would juggle 8 torches of fire for Simchas Beis Hasho’eiva. He would also do the “kida” bowing (bending to kiss the floor with only his feet and thumbs on the floor).
 - **Levi** once did kida in front of **Rebbi** and he injured himself and became lame.
 - Although we find that he became lame as a punishment for having spoken improperly to Hashem, it was actually both that caused this to happen.
 - **Levi** would juggle 8 knives in front of **Rebbi**. **Shmuel** would juggle 8 glasses of wine for the Shvor Malkah. **Abaye** would juggle 8 eggs (some say 4 eggs) in front of **Rabbah**.
- A Braisa says, **R’ Yehoshua ben Chananya** said, they would not sleep at all on Succos, because they were busy with korbonos, davening, and learning all day, and busy celebrating the Simchas Beis Haho’eivah all night.
 - **Q: R’ Yochanan** taught that it is impossible for a person to go even 3 days without any sleep!? **A: R’ Yehoshua** meant that he did not enjoy sleep all Succos, because they only took short naps.

CHAMEISH ESREI MAALOS

- **Q: R’ Chisda** asked, regarding what did Dovid say the 15 shir hama’alos? **A:** One of the **Rabanan** answered, that **R’ Yochanan** said, when Dovid dug the shissin, the waters of the depths threatened to flood the world. He said the 15 shir hama’alos, which caused the water to sink back down.
 - **Q:** Shir *hama’alos* means he was bringing something up, not down!? **A:** At first, Dovid threw in a piece of earthenware with the Name of Hashem written on it. This caused the water to sink very low, too low to be of real benefit to the earth. He then said the shir hama’alos, which brought the water back up to a beneficial level of 1,000 amos below the earth’s surface.
 - **Ulla** said, we see from here that the waters of the depths are 1,000 amos below the surface.
 - **Q:** One can dig less than that and hit water!? **A: R’ Mesharshiya** said, that is only in certain areas where there is water pressure (based on elevations) that push the water towards the surface.

V’AMDU KOHANIM B’SHA’AR HA’ELYON SHEYOREID...

- **Q: R’ Yirmiya** asked, is the “10th step” referred to in the Mishna the 10th step from the top or from the bottom? **A: TEIKU.**
- **Q:** A Braisa asks, if we say the people would face the east (and bow to the sun) don’t we know their backs were to the west? Why does that need to be said? **A:** It means to tell us that they would defecate towards the west.

ANU L’KAH U’LIKA EINEINU...

- **Q: R’ Zeira** taught that one should not repeat words when speaking to Hashem, because it appears as though he is talking to more than one G-d!? **A:** They were intended for 2 different ideas. They meant to say “We bow to Hashem, and our eyes look only to Hashem for our needs”.

MISHNA

- There are never less than 21 trumpet blows per day in the Beis Hamikdash (7 sets of 3), and never more than 48.
 - On a typical day there were 21: three when the gates were opened in the morning, 9 for the morning Tamid, and 9 for the afternoon Tamid.
 - If there was a Korbon Mussaf, another 9 blows accompanied it.
 - On Friday there were another 6: three to signal the people to stop working, and 3 to signal the start of Shabbos.

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- On the Friday of Succos there were 48 blows: three at the opening of the gates, 3 when the Kohanim were at the Upper Gate, 3 at the Lower Gate, 3 when they drew the water, 3 when they placed the aravos at the Mizbe'ach, 9 for the morning Tamid, 9 for the afternoon Tamid, 9 for the Mussaf, 3 to signal the people to stop working, and 3 to signal the start of Shabbos.

GEMARA

- Our Mishna seems not to follow **R' Yehuda**, because he says there were never less than 7 blows and never more than 16.
 - All agree to the amount of blows. **R' Yehuda** counts each set of 3 as one (based on a pasuk) and the **Rabanan** count each sound separately (based on another pasuk).
 - **Q:** Whose view did **R' Kahana** follow when he said that there may be absolutely no pause between the sounds of a set? **A:** It must be the view of **R' Yehuda** (who counts the set as one).
 - **Q:** It is obvious that he must follow **R' Yehuda's** view!? **A:** We would think he may even follow the **Rabanan**, and the purpose of his statement was to exclude the view of **R' Yochanan**, who said that one can spread 9 shofar sounds over 9 hours and still be yotzeh. Therefore the Gemara teaches that he is following **R' Yehuda**.
 - **Q:** Maybe he is following the **Rabanan**, as just suggested!? **A:** The fact that he says there may be **absolutely** no pause, teaches that he is following **R' Yehuda** and not the **Rabanan**.

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EREV SHABBOS SHEBITOCH HACHAG...

- **Q:** The Mishna did not take into account the blowing that was done when the Kohanim reached the 10th step!? **A:** The Tanna of the previous Mishna who says they blew on the 10th step will hold they did not blow when the aravos were placed by the Mizbe'ach. The Tanna of this Mishna who says that they blew when placing the aravos by the Mizbe'ach is **R' Eliezer ben Yaakov**, who holds that they did not blow when they were on the 10th step.
- **R' Acha bar Chanina** taught a Braisa, that when the pasuk says the seemingly repetitive words of “yiski'u bachatzotzros”, it teaches that each and every mussaf gets its own set of blowing (if it is Shabbos and Succos there are 2 mussafim, and therefore 2 sets of blowing).
 - **Q:** If this is true, the Mishna should say that on Shabbos and Succos there are 51 blows (because each mussaf gets 9 blows)!? **A:** **R' Zeira** said, they would not blow at the opening of the gates on Shabbos (which means that Shabbos on Succos had the same total of 48).
 - **Q:** **Rava** asked, 1) the Mishna says that there were 3 blows at the opening of the gates *every day* (which seems to include Shabbos), and 2) even if the number of blows on Shabbos of Succos are equal to that of Friday of Succos, the Mishna would be better to choose the example of Shabbos, because it also gives the opportunity to demonstrate the point of **R' Acha bar Chanina**, that each mussaf was accompanied by 9 blows!? **A:** **Rava** said, there were no blows for the drawing of water on Shabbos (because water was not drawn on Shabbos, which therefore means there were 12 less blows).
 - **Q:** Why doesn't the Mishna use the example of Rosh Hashana that falls on Shabbos, in which case there are 3 mussafim (Rosh Hashana, Rosh Chodesh, and Shabbos), which each had 9 blows, and when added to the 21 of every day resulted in 48 blows!? **A:** The Mishna wanted to use the example of Friday of Succos, because it teaches the view of **R' Eliezer ben Yaakov**, that there were no blows on the 10th step, but there were blows when placing the aravos at the Mizbe'ach.
 - **Q:** Why not give both examples? **A:** The Mishna gave one example, and left out others.
 - **Q:** What other examples did the Mishna leave out? **A:** It left out Erev Pesach, which also had 48 blows (because there was a set of 3 blows for every saying of Hallel, which was said 3 times by each of the 3 groups bringing the Korbon Pesach).

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- **Q:** The Mishna can be said to be following **R' Yehuda**, who said that the 3rd group bringing the Pesach never had time to say Hallel even once (because there were very few people in the group and the bringing of their Pesach went quickly), and therefore the case of Erev Pesach is not considered to be left out!? **A:** We already said earlier that the Mishna does not follow **R' Yehuda** (because he counts each set as one blow).
- **Q:** Maybe the Tanna of our Mishna does not hold like **R' Yehuda** regarding counting the sets as one blow but does hold like him regarding Erev Pesach, in which case it can't be said to have been left out. If so, what else was left out besides Shabbos of Rosh Hashana? **A:** The Mishna left out Erev Pesach that falls on a Friday, that has the additional 6 blows that signal the oncoming Shabbos.

V'EIN MOSIFIN AHL ARBA'IM USHMONAH

- **Q:** What about Erev Pesach that falls on Shabbos, on which according to **R' Yehuda** there are 51 blows, and according to the **Rabanan** there are 57 blows!? **A:** The Mishna was discussing the maximum per day for a day that falls out every year. Erev Pesach that falls out on Shabbos is not an annual occurrence.
 - **Q:** The example given by the Mishna (Friday of Succos) does not happen every year either, because it does not happen when the first day of Succos falls on a Friday (there is no drawing of water on the first day of Succos)!? **A:** Beis Din does not allow the first day of Succos to fall on a Friday, because that would mean that Yom Kippur would have to fall out on Sunday, which the **Rabanan** did not want to happen (because anyone who died on Shabbos would have to wait 2 days to be buried, and the vegetables prepared to break the fast would no longer be fresh).
 - **Q:** A Mishna and a Braisa discuss certain halachos that apply to Yom Kippur that falls on a Sunday. We see that we don't push it off!? **A:** Our Mishna which holds that we play with the days to make sure that Yom Kippur does not fall on a Sunday follows the **Rabanan**. The Mishna and Braisa that say that it is allowed to fall on a Sunday follow the **Others**.
- **Q:** A Braisa says, when Rosh Chodesh falls on Shabbos, the song of Rosh Chodesh is sung for the mussaf and pushes away the song for Shabbos. This is problematic according to **R' Acha** who said earlier that each Korbon Mussaf gets its own set of blowing. Each mussaf should similarly get its own song as well!? **A:** When the Braisa says it "pushes it away", it means that it pushes it into second place, so that the song for Rosh Chodesh is sung *before* the song for Shabbos.
 - **Q:** Under the rule of "tadir v'she'eino tadir, tadir kodem", the song of Shabbos should be sung first!? **A:** This was an exception to that rule, because Beis Din wanted to publicize that Rosh Chodesh was established on that day.
 - **Q:** We find that a different method of publicizing was used (the pieces of the Rosh Chodesh korbon were placed on the upper half of the ramp of the Mizbe'ach, whereas the pieces of the Tamid and of the Shabbos mussaf were placed on the lower half)!? **A:** Both methods were used, to try and ensure that it became known to as many people as possible.

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- **Q:** How can **R' Acha** say that each mussaf got its own set of blowing? A Braisa says, the pasuk of "uvrashei chadsheichem" teaches that on Rosh Chodesh, one only blows for Rosh Chodesh!? **A:** **TEYUFTA**.
 - **Q:** How is this learned from the pasuk? **A:** **Abaye** said, the pasuk tells us to compare Rosh Chodesh of all months to each other. This teaches that each Rosh Chodesh must have the same amount of blows (even if one of them falls on a Shabbos or Rosh Hashanah). **A2:** **R' Ashi** said, the word "chadsheichem" is written in the singular, and the word "uvrashei" is written in the plural. The pasuk is teaching that even on the month where the first of the month is plural (it is Rosh Chodesh and Rosh Hashanah) it must still only get one set of blowing.
- **Q:** A Braisa lists the shira that was sung on each day of Chol Hamoed. It then says that if any day of Chol Hamoed falls on Shabbos, only the shir of Shabbos is said on that day, with the result that the shir of the last day is never

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sung (after Shabbos the list continues where it left off). Now, according to **R' Acha** this is not right, because if each mussaf gets its own set of blowing, surely it should get its own shir as well!? **A: TEYUFTA.**

- **Q: R' Acha** had brought a pasuk and a Braisa that support his Halacha!? **A: Ravina** said, the pasuk and Braisa teach that the blows should be lengthened so that they are done during both offerings, but they do not mean to say that there is another set of blowing. **A2: The Rabanan of Kisri in the name of R' Acha** said, they teach that there should be additional blowers, but not an additional set of blowing.
- **Q:** In chutz la'arets, where there are 2 days of Yom Tov, which day do we mention in our Mussaf davening on the days of Chol Hamoed (our first day chol hamoed is truly the second day, and therefore needs mention of the mussaf of the 3rd day, but no mention of the 2nd day was ever made yet)? **A: Abaye** said, we don't make mention of the 2nd day, and we skip to the 3rd day. **Rava** said, on the first day chol hamoed we mention the 2nd day, and never make mention of the 7th day (on the 7th day we are mentioning the 6th day).
 - The Braisa mentioned above must follow **Rava**. It says that the last day's shir is what is not sung, just like **Rava** said regarding making mention of the mussaf.
 - **Ameimar** instituted in Neharda'ah that mention should be made of the previous day and of the actual day.

MISHNA

- The mussaf of the first day of Succos consisted of 13 parim, 2 eilim, and one sa'ir, each of which was offered by a different mishmar of the 24 mishmaros of the Kohanim. The remaining 14 kevasim were offered by the remaining 8 mishmaros, with 6 of those 8 mishmaros bringing two of the kevasim and the remaining 2 mishmaros bringing one each.
- Each successive day of Succos there was one less par brought by the mussaf compared to the preceding day. Therefore, each day there was one more mishmar that had to be added to the mishmaros bringing the 14 kevasim. Depending on how many mishmaros were included in that group, they would divide so that each group brought one and some of them brought a second kevas as well. On the 7th day, there were 14 mishmaros who were left for the kevasim, and they therefore each brought one kevas.
- On Shmini Atzeres, the mussaf consisted of only one par, one ayil, one sa'ir, and 7 kevasim. Therefore, the mishmaros who would offer were decided based on a gorel.
- Regarding the offering of the bulls on Succos, it was done on a rotation of the mishmaros, so that no mishmar would offer a bull 2 days in a row.

GEMARA

- **Q:** Shall we say that the Mishna only follows **Rebbi**, who says in a Braisa that a new gorel was made for the mussaf of Shmini Atzeres? The **Rabanan** of the Braisa say that one of the 2 mishmaros who did not end up having the chance to offer a bull 3 times on Succos would bring the par on Shmini Atzeres. **A:** The Mishna may follow the **Rabanan**, and the Mishna means that there was a gorel between these 2 mishmaros to decide who would bring the par.
 - **Q:** A Braisa says, every mishmar would bring a par 3 times, except for 2 mishmaros. Must we say this only follows **Rebbi** (because according to the **Rabanan**, one of those 2 mishmaros brought the par of Shmini Atzeres)? **A:** The Braisa may follow the **Rabanan**, and the Braisa is only referring to the parim of Succos. The point of the Braisa is to teach that the offering of the parim was done on a rotation basis.
- **R' Elazar** said, there were a total of 70 parim offered on Succos. These 70 parim corresponded to the 70 nations of the world, and brought a kapara for them. The one par offered on Shmini Atzeres corresponded to Klal Yisrael. It is comparable to a king who throws a long, massive banquet. When it is over, he tells his closest friend, stay with me for a small, private meal after the banquet, so that we can spend time together. This is what Hashem is saying to us Yidden on Shmini Atzeres.
 - **R' Yochanan** said, the goyim don't even realize what they have lost. As long as the Beis Hamikdash stood, they could get a kaparah from the parim of Succos. Now they have no way of getting a kaparah.

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MISHNA

- During the “Shalosh Regalim”, all the mishmaros of the Kohanim would share equally in the “eimurei” of the korbanos and in the splitting of the Lechem Hapanim (of the Shabbos that fell on Yom Tov). If Shavuos (on which the Shte Halechem was brought) fell on Shabbos, the Kohen who would give out the portions to the Kohanim would give each Kohen a piece of the Lechem Hapanim and a piece of the Shte Halechem.
- The Mishmar whose week fell on the week of the Yom Tov would be the ones to offer all the korbanos that were not a function of the Yom Tov. They would therefore bring the Tamidim, all voluntary korbanos brought, any korbanos tzibbur and would offer all (to be explained in the Gemara).

GEMARA

- **Q:** The “eimurim” are burned on the Mizbe’ach! How can the Mishna say that the Kohanim shared them!? **A: R’ Chisda** said, the Mishna used the word “eimurei” in the sense of “amur” (what was stated), meaning that they split the korbanos which the Torah “stated” must be brought on the Yom Tov.
- A Braisa says, the pasuk says “u’va b’chol avas nafsho...v’sheireis”. This teaches that any Kohen may offer the korbanos of the Yom Tov. One may think that this is true for the korbanos of the entire year. The pasuk therefore says “mei’achad she’arecha”. This teaches that this is only true at a time when all Yidden are in “one gate” (i.e. are in Yerushalayim to be oleh regel).

U’VICHILUK LECHEM HAPANIM...

- A Braisa says, the pasuk that says “cheilek k’cheilek yocheilu” teaches that the Kohanim divide the eating of the Lechem Hapanim (even though it is not brought specifically for the Yom Tov) just like they divide the doing of the Avodah on the Yom Tov. However, we learn from another pasuk, that they would not divide any avodos that are not done specifically for the Yom Tov (such avodos belong to the mishmar whose turn fell out that week).

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BA’ATZERES OMER LO HEILACH...

- **Rav** said, on the first night of Succos one should make the bracha of “leisheiv basuccah” first and then make the shehechyanu, because the chiyuv of the day comes first. **Rabbah bar bar Chana** said, the shehechyanu is to be made before the leisheiv basuccah, because of the rule that something that is more tadir (common) comes first (the shechyanu is more tadir).
 - **Q:** A Mishna says regarding Kiddush (e.g. of Shabbos), **B”S** say one first makes the bracha on the day, and then the bracha on the wine. **B”H** say he first makes the bracha on the wine, and then the bracha on the day. **B”S** say the bracha on the day comes first, because the kedusha of the day is what causes the wine to be brought for Kiddush, *and* the kedusha comes along before the wine is even brought. **B”H** say the bracha on the wine comes first, because the wine allows Kiddush to be said (if there is no wine, Kiddush is not said). **Another reason** is, the bracha on wine is said more often than the bracha on the day, and the rule is “tadir v’she’eino tadir, tadir kodem”. Maybe we can say that **Rav** holds like **B”S**, and **Rabbah bar bar Chana** holds like **B”H**? **A: Rav** would say that he can even follow **B”H**. Regarding Kiddush **B”H** hold the way they do, because without the wine, Kiddush cannot be said. However, without the shehechyanu, the leisheiv bassuccah can still be said, so **B”H** would agree that it is made first. **Rabbah bar bar Chana** would say that he can even follow **B”S**. Regarding Kiddush **B”S** hold the way they do, because the day is what causes the wine to be brought. However, even if one does not have a succah, a shehechyanu is still said, so **B”S** would agree that it is made first.
 - **Q:** Our Mishna said that on Shavuos the distributing Kohen would say “take the matzah (the Lechem Hapanim), take the chametz (the Shte Halechem)”. We see that although the Shte Halechem is the chiyuv of the day, it is given *after* the Lechem Hapanim (which is more tadir). This is problematic to **Rav’s** view!? **A:** It is actually a machlokes Tanna’im, because we find a Braisa where **Abba Shaul** says that the Kohen would say “take the chametz, take the matzah”. **Rav** will follow **Abba Shaul** who argues on our Mishna.

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- **R' Nachman bar R' Chisda** paskened that the shechiyanu is made before the leisheiv basuccah. **R' Sheishes the son of R' Idi** paskened that the leisheiv basuccah is made first. The Gemara paskens that the leisheiv basuccah is made before the shehechiyanu.

MISHMAR SHEZMANO KAVUA...U'SHAR KORBANOS TZIBBUR

- **Q:** What is meant to be included with “the other tzibbur korbanos”? **A:** It includes a par helmet davar of the tzibbur and the se'irei avodas kochavim.

V'HU MAKRIV ES HAKOL

- **Q:** What does this come to include? **A:** It includes korbanos brought for the sake of keeping the Mizbe'ach busy, when it is otherwise not busy with korbanos.

MISHNA

- When Yom Tov is on Friday or Sunday, all mishmaros share equally in the Lechem Hapanim.
- If Yom Tov ends on Thursday or begins on Monday (in which case Kohanim of other mishmaros are likely there in preparation for, or as a result of being there for, the Yom Tov), the mishmaros of that Shabbos (on Shabbos one mishmar exits and the new one enters) divide 10 of the loaves, and the other mishmaros divide the remaining 2 loaves. On a Shabbos of the rest of the year, they are divided 6 loaves to the exiting mishmar and 6 to the entering mishmar. **R' Yehuda** says, during the rest of the year the entering mishmar gets 7 loaves and the exiting mishmar gets 5 loaves.
 - The entering mishmar divides their loaves in the north of the Azarah, and the exiting mishmar divides theirs in the south.
 - The Bilga mishmar (the name of one of the 24 mishmaros): always divided theirs in the south, always had to use the slaughtering ring (which held the animal to the ground) of another mishmar (although there were 24 rings, each for a specific mishmar, theirs was permanently in the closed position, forcing them to have to use a different ring), and had to use the “closet” of a different mishmar to store their knives (theirs was permanently shut, all these things were done as a punishment, to be explained in the Gemara).

GEMARA

- The Mishna must be discussing when Friday was the last day of Yom Tov or Sunday was the first day of Yom Tov. If not, then the Shabbos itself would be part of the Yom Tov, in which case we have stated earlier that all mishmaros share in the Lechem Hapanim.
- **Q:** Why do they share equally in this case? **A:** In these cases the Kohanim who are there for Yom Tov have no choice but to be there on that Shabbos as well (they can't travel on Shabbos). Therefore, the **Rabanan** instituted that they share in the Lechem Hapanim.

CHAL YOM ECHAD

- **Q:** Why does **R' Yehuda** say that the incoming mishmar gets 2 extra loaves? **A:** **R' Yitzchak** said, since they close the gates that evening (which should have been the responsibility of the exiting mishmar, who had opened the gates in the morning), they get 2 extra loaves.
 - **Q:** Why doesn't the incoming mishmar agree to only take 6 so that they should get 6 upon their exit on the following Shabbos? **A:** **Abaye** said, it is better to get something now than to receive even a larger piece later.
- **R' Yehuda** said, the incoming and exiting mishmaros divide the Shabbos mussaf korbanos as well.
 - **Q:** A Braisa says that the exiting mishmar offers the morning Tamid and the mussaf, and the incoming mishmar offers the afternoon Tamid and the “bazichin”. The Braisa makes no mention of splitting the mussaf!? **A:** The Braisa is only discussing the offering, not the splitting.
 - **Q:** **Rava** asked, a Braisa taught in the yeshiva of **Shmuel** discusses the offerings as described in the last Braisa, and then adds that the Lechem Hapanim was split among the 2 mishmaros. Yet, it does not mention anything about the splitting of the mussaf!? **A:** **TEYUFTA**.

HANICHNASIN CHOLKIN BATZAFON

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- A Braisa says, the entering mishmar divided their share in the north to show that they were the entering mishmar (by using the part of the Azarah that had more kedusha) and the exiting mishmar used the south side to show that they were the exiting mishmar.

BILGA L'OLAM CHOLEKES B'DAROM

- A Braisa says, the reason this mishmar was punished in these ways was because the daughter of one of the members of this mishmar went “off the derech” and married an officer of the Greek kings. When the Greeks came to try and destroy the Beis Hamikdash, she kicked the Mizbe'ach and said to it, “Wolf! All you do is take the money of the Yidden, and don't even help them in their time of need!” When the **Chachomim** heard this, they punished the entire mishmar, as stated in the Mishna. Others say, the mishmar of Bilga would be late in coming to their time to do the Avodah, resulting in the mishmar of Yesheivav (who preceded them) staying on to cover until Bilga showed up. It was because of this that they were punished as described in the Mishna. Although the “neighbors” of resha'im do not typically benefit, Yesheivav (who was the “neighbor” of Bilga) did benefit by doing more Avodos and by always dividing the Lechem Hapanim in the north, even when they were the exiting mishmar.
 - **Q:** According to the first reason given by the Braisa, why would we punish the entire mishmar for the action of the daughter of one of its members? **A:** There is a saying that what a child says in public must be based on something he heard his parents say at home. Similarly, the daughter only spoke so because she must have heard her father speak disrespectfully regarding the Avodah.
 - **Q:** Is it proper to punish the entire mishmar because of the bad ways of one of its members (i.e. the father of this woman)? **A:** **Abaye** said, “woe to a rasha and woe to his neighbor”.
 - The Gemara ends off, “Good will be for the tzaddik and good will be for his neighbor”.

HADRAN ALACH PEREK HECHALIL!!!

HADRAN ALACH MESECHTA SUCCA!!!

MAZAL TOV!!!



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Maseches Beitzah, Daf כ – Daf ל

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MESECHTA BEITZAH

PEREK BEITZAH SHENOLDA -- PEREK RISHON

MISHNA

- **B”S** say that an egg that was laid on Yom Tov may be eaten that very day. **B”H** say that it may not.
- **B”S** say that one is chayuv for possessing even a kezayis of “se’or” (chametz that has the ability to make something else chametz, like yeast), and for possessing a koseves (date) sized piece of chametz on Pesach. **B”H** say one is chayuv for possessing either of those in the amount of a kezayis.
- **B”S** say, one may shecht a chaya or a bird on Yom Tov and then dig up dirt with a shovel to cover its blood. **B”H** say that one may only shecht a chaya or bird on Yom Tov if he has dirt prepared from before Yom Tov to use to cover the blood. **B”H** agree, that if one did shecht the chaya or bird without having dirt prepared, that he may at that time dig up dirt with a shovel to use to cover the blood, “because the ash of an oven is considered to be prepared” (the Gemara will explain this phrase and its choice of placement here in the Mishna).

GEMARA

- **Q:** What type of chicken laid the egg on Yom Tov? If the Mishna is discussing an chicken that stands to be shechted, why would **B”H** say that the egg is assur? The egg is a piece of something that itself is prepared to be used as food on Yom Tov (it is like taking a slice of bread from the loaf), and would not be considered muktzeh!? If the Mishna is discussing a chicken that is meant to stay alive and lay eggs, why would **B”S** say the egg is mutar? The egg is clearly not prepared for Yom Tov use and is therefore muktzeh!? Although we may be able to answer that **B”S** doesn’t hold of muktzeh, the Gemara at this point feels that even one who doesn’t hold of muktzeh (something which existed before Yom Tov, but which was not prepared for use on Yom Tov) does hold of “nolad” (something which did not even exist before Yom Tov is surely assur). If so, why does **B”S** allow the egg to be eaten? **A:** **R’ Nachman** said, the Mishna is discussing a chicken that is meant to lay eggs. Still **B”S** hold it is mutar, because they hold like **R’ Shimon** who does not hold of muktzeh, and one who does not hold of muktzeh similarly does not hold of nolad. **B”H**, on the other hand, hold like **R’ Yehuda**, who does hold of muktzeh.
 - **Q:** We find that **R’ Nachman** says regarding Shabbos that **B”S** hold like **R’ Yehuda** and **B”H** hold like **R’ Shimon**!? **A:** Regarding Shabbos where there is an anonymous Mishna that says like **R’ Shimon** (which would mean that we pasken that way), **R’ Nachman** says that **B”H** hold like **R’ Shimon** (since we pasken like **B”H**, we want the anonymous Mishna to follow his shita). Regarding Yom Tov, where there is an anonymous Mishna that says like **R’ Yehuda**, he says that **B”H** hold like **R’ Yehuda**.
 - **Q:** Why would **Rebbi** (who set up the Mishnayos) want to pasken that there is no Halacha of muktzeh on Shabbos, but there is one on Yom Tov? **A:** People are very stringent regarding Shabbos, and there is therefore no need for added stringencies. People are not as stringent regarding Yom Tov, and the added stringency was therefore necessary.
 - **Q:** Based on this, the Mishna is discussing a chicken that is meant to lay eggs, and the reason that **B”H** say the egg is assur is because of muktzeh. If so, why set up the machlokes regarding an egg that is laid? The same machlokes of muktzeh would apply to the chicken itself (if one wanted to shecht it on Yom Tov)!? **A:** By setting up the machlokes regarding the egg, the Mishna is teaching the chiddush that **B”S** does not even hold of “nolad”.
 - **Q:** Why not state the machlokes regarding the chicken itself, to teach that **B”H** say it is assur in that case as well (even when it is plain muktzeh, and not nolad)? If you will answer that teaching

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a leniency is more important (it shows how far the leniency is taken), then why not just say both cases in the Mishna? Say, a chicken and its egg: **B”S** say they are mutar and **B”H** say they are assur!?

- **A2: Rabbah** said, the Mishna is discussing a case when Yom Tov was on Sunday, and was discussing a chicken that is meant to be slaughtered (and is therefore not muktzeh). **Rabbah** says, that any egg that is laid today was completed yesterday. The machlokes is therefore regarding the Halacha of preparing from Shabbos to Yom Tov. **B”H** hold the egg is therefore assur.
 - **Q: Abaye** asked, based on this, an egg laid on Yom Tov that is not on a Sunday should be mutar, and yet we know that it is assur!?! **A:** It is assur as a gezeirah for a case when Yom Tov is on a Sunday.
 - **Q:** If so, an egg that is laid on Shabbos should be mutar (because it was completed on Friday)!? **A:** It is assur as a gezeirah for when Yom Tov was on Friday.
 - **Q:** A Braisa says that if one shechts a chicken on Yom Tov and finds completed eggs inside, they are mutar to be eaten. We see from here that no gezeirah was instituted!?
A: The case of finding complete eggs inside a slaughtered chicken is not common, and we don’t make a gezeirah in an uncommon case.
- **A3: R’ Yosef** said, **B”H** say the egg is assur as a gezeirah to prevent one from eating fruit that fell from the tree on Yom Tov (the egg coming from a chicken is similar to the fruit coming from the tree).
 - **Q: Abaye** asked, eating fallen fruit is itself a gezeirah to prevent one from picking fruit off the tree. How can we institute a gezeirah on top of another gezeirah!?! **A:** The egg from the chicken was part of the original gezeirah when it was instituted on fallen fruit. Therefore, it is one gezeirah.
- **A4: R’ Yitzchak** said, **B”H** say the egg is assur as a gezeirah to prevent one from drinking juice that flowed from a fruit on Yom Tov.
 - **Q: Abaye** asked, drinking such juice is itself only assur as a gezeirah to prevent one from squeezing juice from a fruit. How can we institute a gezeirah on top of another gezeirah!?! **A:** The egg from the chicken was part of the original gezeirah when it was instituted on juice that flowed from a fruit. Therefore, it is one gezeirah.

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- **Q:** It is understandable why the others did not say **R’ Nachman’s** answer, because of the question that he was left with (i.e. why not say the machlokes regarding the chicken and the egg). It is also understandable why the others did not answer like **Rabbah**, because they do not hold of the issue of “hachana”. However, why didn’t **R’ Yosef** answer like **R’ Yitzchak** (that it is a gezeirah to prevent drinking juice that flowed from a fruit on Yom Tov)?
A: He holds that an egg (which is a solid) would not be confused with juice (which is a liquid), and therefore, a gezeirah would not have been instituted.
 - **Q:** Why didn’t **R’ Yitzchak** answer like **R’ Yosef**? **A:** He says that eggs are more comparable to juices, because they are both enveloped in another substance (the juice in the fruit, and the egg in the chicken). This is different than **R’ Yosef’s** comparison to the fruit itself, which is not enveloped in anything at all.
- We can determine that **R’ Yochanan** also held like **R’ Yitzchak**, because he posed the following contradiction of **R’ Yehuda**, from one Mishna to another. A Mishna says that juice that flows from fruit by itself on Shabbos is assur to drink. **R’ Yehuda** says, if the fruit was meant to eaten, the juice is mutar (it will not lead him to squeeze the fruits, because they were meant for eating). If they were meant for squeezing, the juice is assur. **R’ Yochanan** said, we see from here that **R’ Yehuda** holds that food separated from food meant to be eaten is mutar. A second Mishna says, that **R’ Yehuda** says that an egg born on the first day of Rosh Hashanah may be eaten on the second day of Rosh Hashanah (because he considers them to be 2 separate kedushos). This would seem to mean that **R’ Yehuda** would say it is assur to eat the egg on the first day. **R’ Yochanan** said that we must change the views of the first Mishna so that **R’ Yehuda** actually says what the **T”K** said, and visa-versa. Now,

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from the fact that **R' Yochanan** said that these statements contradict each other, it must be that he holds that the reason to say the egg is assur on Yom Tov would be because it is a gezeirah to prevent one from drinking juice that flowed by itself from a fruit. That would be the reason **R' Yehuda** would say it is assur to eat the egg on the first day of Rosh Hashanah. Yet, we see that he does not apply this gezeirah even in regard to fruit itself, when it is not likely to lead to squeezing a fruit. Therefore, he would surely allow one to eat an egg that was laid on Yom Tov. We see that **R' Yochanan** holds of the reason of **R' Yitzchak**.

- **Ravina** answered the contradiction, that in the second Mishna **R' Yehuda** is saying to the **Rabanan**, according to me one may even eat the egg on the first day, but even according to you, at least agree that he can eat the egg on the second day, because the days of Rosh Hashanah are 2 separate days! The **Rabanan** respond, that they hold that the 2 days of Rosh Hashanah are one kedusha, and the egg may therefore not be eaten on either day.
- **Ravina the son of R' Ulla** said, the second Mishna is discussing a chicken that is intended to be left alive to lay eggs. The reason **R' Yehuda** holds that the egg may not be eaten is because he holds of muktzeh.
- **Q:** A Braisa says, an egg laid on Shabbos or Yom Tov may not be moved for any reason, but may be covered with a keili to protect it. In a case of doubt, the egg is assur. If it gets mixed up with 1,000 other eggs, they are all assur. Now, according to **Rabbah** it would make sense why the Braisa says that in a case of doubt it is assur, because according to **Rabbah** it is a safek D'Oraisa (he learns out the Halacha of hachana from a pasuk). However, according to **R' Yosef** and **R' Yitzchak**, it would only be a safek D'Rabanan (they hold it is only assur as a gezeirah) and should therefore be mutar! **A:** That part of the Braisa is discussing the case where the egg comes from a chicken that is a safek tereifah, which is a safek D'Oraisa, and is therefore assur.
 - **Q:** The latter part of the Braisa says, that if the egg gets mixed with other eggs, they all become assur. If the Braisa is discussing a safek whether the egg was laid on or before Yom Tov, it would make sense why all the eggs in the mixture become assur, since the safek egg is destined to become mutar after Yom Tov, and the Halacha is that anything that is assur, but is destined to become mutar, makes the items that it gets mixed in assur as well (for as long as it is assur). However, if the safek of the Braisa is a safek treifah, it is not destined to become mutar, and therefore should not make a mixture assur as long as the mixture contains a majority of mutar items!? Don't try and answer that a treifa egg will not become batul since it is considered significant (a "davar chashuv"), because an egg is only sometimes sold by the piece, and there is a machlokes whether an item that is only sometimes sold by the piece becomes batul or not. According to the view that it does become batul, why does the egg of the Braisa make the entire mixture assur!? **A:** **R' Pappa** said, the Tanna of the Braisa follows the view of another Braisa that an item which is even only sometimes counted will make an entire mixture assur even if the item itself is only assur D'Rabanan, and surely if it is assur D'Oraisa. This other Braisa brings a machlokes between **R' Meir** and **R' Yehuda**, where **R' Yehuda** says, that **R' Yehoshua** says, that dried figs of terumah D'Rabanan that were placed at the mouth of a keili, and there are even 300 times this amount of figs in mouths of other keilim, the terumah will not become batul (even though it is only D'Rabanan), because the mouths of the keilim are considered items which are counted, and therefore do not become batul. The Tanna of the first Braisa mentioned will hold like **R' Yehoshua** as explained by **R' Yehuda**.